

October 8th, 2017
 THE LORD OF LAS VEGAS
 Luke 13:1-5

Last Sunday evening in Las Vegas, a single shooter unleashed the deadliest mass shooting on American soil in modern history. 58 people were slain, 489 were wounded. Husbands lost their wives. Wives lost their children. Parents lost their children. Children their parents. And this heart breaking tragedy is just one that has touched America in the last 45 days. Three major hurricanes touching down in Texas, Florida and Puerto Rico. Hundreds of billions of dollars of destruction and the death of more than three times the amount of people that died in Las Vegas.

How does Jesus respond to such things? When Lazarus died in John 11 Jesus wept.¹ This caused those around Him to say “See how he loved him!”² Jesus Christ is a compassionate God. **Hebrews 4:15** says “...we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.”

In our passage this morning, it is Jesus’ compassion and mercy that caused him to respond the way that He does. Imagine asking Him “Jesus did you hear about the shooting in Las Vegas?” And He responds like no one you’ve ever heard. “Yes, but do you think those concert goers were worse sinners than other people in Las Vegas? Or, those who perished in the hurricanes in Texas, Florida, and Puerto Rico, do you think they were worse sinners than the rest of America who breathe my oxygen freely every day? No, but unless you repent you will likewise perish.”

Jesus was blood earnest about taking *every opportunity* to press us towards His work of redemption. He would use barren fig trees. In the next few verses (**Luke 13:6-9**), Jesus tells a parable about barren fig trees. The lesson is clear: All who do not experience true inward repentance will be cut down at the final

¹ John 11:52

² John 11:36

judgment. Jesus would use small children to press this point home. Once He took a small child by the hand and said to those listening “unless you turn and become like little children, you will never enter into the kingdom of heaven” (**Matthew 18:3**). Jesus would use every opportunity and every object under Heaven to point men and women to their need of Him. And tragedies are no different. The most important and crucial issue is the issue of your own soul. “If you don’t get right with God, you are going to perish.”³

The Big Idea...

Without true repentance for sin, there is no escaping eternal ruin⁴

- ☆ The Real Tragedy of the Human Race
- ☆ The Only Remedy of the Human Race

I. The Real Tragedy of the Human Race

Jesus was speaking to a religiously minded people

Please look with me in **Luke 13:1** “There were *some* present at that *very time*,” In the previous chapter, thousands had gathered to listen to Jesus teach. **Luke 12:1** records “In the meantime, when so many thousands of the people had gathered together that they were trampling one another.” The people who brought this news to Jesus religiously minded people. They were Jesus seekers. Now it’s clear that they were not all believers. Jesus alternatively spoke to his disciples (e.g. 12:4 and 12:22) and then to the crowd (e.g. 12:13 and 12:54). But this crowd nonetheless was religious, or to use the modern equivalent: they were

³ Source: <https://www.desiringgod.org/messages/unless-you-repent-you-will-all-likewise-perish> accessed October 7, 2017

⁴ Jonathan Edwards, *True Repentance Required*, Source: <http://edwards.yale.edu/archive?path=aHR0cDovL2Vkd2FyZHMueWFsZS5lZHUvY2dpLWJpbj9uZXdwaGlsby9nZXRvYmpIY3QucGw/Yy45OjE3LndqZW8=> accessed October 6, 2017

spiritual. This is important, because it gives us a picture of their mindset. They were self-righteous. Self-righteousness is being convinced that there is something special about you *especially* when compared to others. And this makes you more acceptable to God or to society, or to your church, or whatever. Whether it's your accomplishments, or your pedigree, your job, your ethnicity, your intellect, where you live, who you are married too. It doesn't matter what it is. Self-righteous can root itself in the smallest things. I remember when I first got a Macbook several years ago, and I instantly became an Apple zealot "Oh, you use a p.c., I feel sorry for you." Self-righteousness is so pervasive in every minute of your life, that you probably don't even know you're doing it most of the time. If you are not sleeping, you're probably being self-righteous.⁵ "Look at how those kids are dressed their mom must do laundry like once a month... look at how that guy talks, he sounds like a redneck he can't possibly be educated like I am...oh that person is incredibly sick, I wonder what they are doing wrong...oh that church belongs to that denomination, no wonder why the pastor had an affair." Now we know this crowd was self-righteous because of what follows.

"Those dirty Galileans"

There are two particular tragedies that are brought to bear. The first is the slain Galileans. **v.1** reads "There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices." This Pilate that Jesus mentions is Pontius Pilate. **Luke 3:1** records that "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate [was] governor of Judea." This is the same Pilate that we will see in John that has Jesus crucified. Pilate was a ruthless and evil governor. Apparently, there was an account in which some people from Galilee were sacrificing animals to God, and Pilate had them killed, thus mixing their own blood with their sacrifice. We don't have the specific details because that is now what's relevant. What I think is relevant here is the fact that three times our text mentions that they were

⁵ Nobody thinks they are self-righteous just like nobody thinks they are a legalist.

Galileans. Geographically Galilee was to the North; Judea, and therefore Jerusalem was to the South, and separating them was Samaria.⁶

There are several historical reasons why the Jews of the South would have thought themselves to be better than their Galilean cousins. Theologian R.T. France⁷ points out that *culturally* the southern Jews would have counted themselves to be more pure than the Galileans, because the Galileans would have been open to more Hellenistic influences. *Religiously*, they would have looked down their noses at the Galileans because they were more lax in proper worship and this was compounded by their geographical distance from Jerusalem. And *linguistically* they Galileans were distinct, akin to a modern day modern day Texan—accent and all—showing up New York. Galileans sounded differently than the Judeans (**Matthew 26:73**). In short, the crowd was making a calculation: this tragedy confirms our belief that these Galileans were indeed worse sinners.

Jesus verbalizes their insinuation. Look at **v.2** “And he answered them, “Do you think that these Galileans were *worse* sinners than all the other Galileans, because they suffered in this way? No, I tell you; but unless you repent, you will all likewise perish.” And then Jesus forces the issue by talking not about the sinners up their in Galilee but the sinners in Jerusalem, the most holy city on earth. Look at **v.4** “Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? No, I tell you; but unless you repent, you will all likewise perish.”

Ordinarily horrible sinners

Jesus uses dirty Galileans and the holiest city on earth to make a very important point. The people who died weren't guilty of “...extraordinarily

⁶ Now we already know that the Jews had no dealings with the Samaritans (**John 4:9**).

⁷ Source: <https://blogs.thegospelcoalition.org/justintaylor/2011/08/17/7-differences-between-galilee-and-judea-in-the-time-of-jesus/> accessed October 7, 2017

horrible sin. It was ordinarily horrible sin. Just like yours.”⁸ That is why Jesus twice says in our text in v.3 and v.5 “No, I tell you; but unless you repent, you will all likewise perish.” All human beings are ordinarily horrible sinners. The people who died in Las Vegas or in Texas or in Florida or in Puerto Rico were *ordinarily horrible sinners*. And so is everyone else who outlived them. Jesus presses this reality into the ears of all who will hear. Are you ready to die? Tragedies are a megaphone to a sinful world: “World, those people that died are not worse sinners than you, and unless you repent, you will likewise perish.” I want us to consider three things from Jesus words: 1) Why does man need to repent? 2) What happens if man doesn’t repent? 3) What is man to repent of?

1) Why does man need to repent?

All mankind need to repent because all have sinned.⁹ Jesus indicts the whole human race in this passage. Nobody is exempt. Nobody is innocent. Every human being—from the husbands who shielded their wives from the spray of bullets in Las Vegas to Stephen Praddock who did the spraying—every human being was born into the grossest state imaginable: the state of sin.¹⁰ The Psalmist said “Behold, I was brought forth in iniquity, and in sin did my mother conceive me” (**Psalm 51:5**)¹¹ Now even the most righteous believer on earth still sins. But there is an infinite difference between a person who has been regenerated and repented and one who has not. The life of an unbeliever is a continued act of sin. All unbelievers do is sin. That is their one constant. They sin when they eat, they sin when they make babies, they sin when they work, they sin when they do good works. **Romans 14:23** says “For whatever does not

⁸ Source: <https://www.desiringgod.org/messages/unless-you-repent-you-will-all-likewise-perish> accessed October 7, 2017

⁹ Galatians 3:22 says “the Scripture imprisoned everything under sin.”

¹⁰ And this sin in is not a product of our environment. Trees don’t sin. Insects don’t sin. Sin is a product of the diseased human heart. When Adam fell into sin, all mankind fell with him.

¹¹ When baby rattle snakes hatch, they have the same deadly poison as adults. They can kill as easily as adults. Unless their nature is fundamentally changed, they will remain forever poisonous.

proceed from faith is sin.” We should not be amazed that any sinner—believer or unbeliever—died last Sunday night. We should be surprised that a holy God will allow sinners to continue to live at all. It is a gracious and loving gift when Jesus warns us to repent.

2) What happens if man doesn't repent?

Jesus says in v.3 and v.5 “unless you repent, you will all *likewise* perish.” First, I want to focus on the word “likewise.” This is comparison language. What does Jesus mean? It can't mean that people are going to die *the exact same way*—either through murder or natural disaster. Nor can it mean that Christians won't die like *this*, because we know that many do. So what does *likewise* mean? It means two things: 1) Judgment is sudden; 2) Judgment is horrible. First, judgment is sudden. Everybody knows they are going to die, but nobody thinks it's going to be today. I'm confident that the last thing anyone thought as the music started to play last Sunday night that, it would be the last song they ever heard. The suddenness of their end was the most shocking thing they ever experienced. That's what Jesus first of all means by *likewise*. ‘Unless you repent, your end will come upon you suddenly, as a thief in the night, you will never expect it, the lion will devour you when you think you are safe in your house.’ Judgment is sudden and surprising.

Secondly, judgment is horrible. “Unless you repent” Jesus says “you will all *likewise perish*.” When Jesus uses the word *perish*, he does not mean physical death. All the disciples repented, and all the disciples died. All true believers have repented, and all true believers have died. No. When Jesus says “perish” He means the horrifying judgment of hell. That's how the word is used in the New Testament. To *perish* is the opposite of gaining everlasting life through Jesus Christ. Jesus said in **John 10:28** “I give them [*my sheep*] eternal life, and they will never *perish*,” Or **John 3:16** “For God so loved the world, that he gave his only Son, that whoever believes in him should not *perish* but have eternal life.” So not gaining eternal life through belief in Jesus Christ is what it means to *perish*. And this is eternal punishment. When Jesus speaks of the final

judgment in Matthew 25, He separates the goats (those who have refused to repent) from the sheep (those who have repented). In v.46 He says “And these will go away into *eternal punishment*, but the righteous into eternal life.” That’s the horror of sin dear congregation. The ultimate horror of last Sunday night was not that some died. The ultimate horror of last Sunday night is that thought that some entered into eternity without repenting. Sin is infinitely more dangerous than machine guns. Jesus said “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell” (Matthew 10:28).

3) What is man to repent of?

That answer is easy: sin. But it’s what behind that word that is so critical for us to understand. What is sin? What is it that makes sin so exceedingly sinful? There is a clue in our text. Look at v. 4 Jesus says “Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse *offenders* than all the others who lived in Jerusalem?” Notice this is different from v.2—there Jesus called them *sinners*. But here the word *offenders* is used. And this difference is reflected in the original language. Jesus uses a different word. So why is this significant? The first use of the word “*sinners*”¹² in v.2 is fairly common in the NT.¹³ It simply means a wicked person, or one who is devoted to sin. But in v.4 the word “*offenders*”¹⁴ is fairly rare—used only seven times. The word is very *personal*—it means “one who owes *another*, a debtor...one who has injured someone else and has not made amends.”¹⁵ This

¹² ἁμαρτωλός hamartōlos

¹³ 46 times in the NT. Source: <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G268&t=ESV> accessed October 7, 2017

¹⁴ ὀφειλέτης orpheiletēs

¹⁵ Source: <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G3781&t=ESV> accessed October 7, 2017

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It’s the word that Jesus uses when He teaches the disciples how to pray in Matthew 6:12 “...and forgive us our debts, as we also have forgiven our *debtors*.” *Offenders* in Luke 13:4 is the same as *debtors*.

gets right to the heart of sin. What is sin? It is a failure to give God the honor that is due His name. The deepest sin—the sin that gives birth to all other sins is the failure to cherish and admire and treasure God above all so that He is prized and praised as He ought to be. That is the essence of sin.

The ultimate tragedy of sin: the devaluation of God

Sin is cannot be reduced to misbehaving. The essence of Christianity is not behavior modification. As if all that Jesus wants from you is for you to clean up your life. If that is Christianity, then Jesus is not God, moralism is. Clean living is God. Being good is God. No, sin cannot be reduced to a list of dos and don'ts. Sin is prostituting yourself out to other masters. Sin is refusing to love and cherish the God that made you.

Do you know what was missing in the headlines this week? “God defamed and blasphemed in Sunday night’s shooting.”¹⁶ Do you know what is missing in the headlines every week? “God graciously gives Planet Earth another day to order to repent.” Where are the full page newspaper ads celebrating God’s kindness in giving us sunshine for photosynthesis, water for irrigation, oxygen for our lungs, and delicious food to satisfy our souls? Why doesn’t the local new station have daily episodes celebrating all the wonderful gifts that Jesus Christ purchased with His precious blood?¹⁷ That’s the real mystery of this last week. It’s not the motive of the shooter. All week long investigators have been baffled because they can find a motive for why this tragedy happened. That’s not the mystery of last week or any week. The mystery is, why would God ever let sinners live? God made us to worship and adore Him. And human history is generation after generation of rebellion. That is the real tragedy of the human race. And so Jesus cries out to planet earth in light of last week’s event: “unless you repent, you will all likewise perish.”

¹⁶ Psalm 51:4 “Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.”

¹⁷ 1 Corinthians 2:20 “For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.”

II. The Only Remedy of the Human Race

What repentance is not

Jesus only provides one remedy for the human race, and that is repentance. Jesus says in v.3 and v.5 “unless you **repent**, you will all likewise perish.” It’s critical that we understand what repentance is, because Jesus says if it doesn’t happen, you will be eternally lost. Repentance is not *merely* feeling sorry for sin.¹⁸ Repentance is not *merely* changing one’s behavior. Unregenerate people do this all the time. Drunks can stop drinking. Drug addicts can stop doing drugs. Prostitutes can stop prostituting. This is not the essence of repentance. In fact Jesus warns us very strongly just two chapters before this in Luke 11 about the person who cleans up his life apart from true repentance.

Luke 11:24-26

“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.”

Jesus’ point here is that if you are only externally moral, or as He says here “your house is swept and put in order” you are in grave danger. Moralism is more dangerous than flagrant loose living. Because your heart will tend to trust in your “good deeds” whereas it didn’t see any before.

The nature of repentance

So what kind of repentance does Jesus require? The Greek word is μετανοέω *metanoēō* (me-tä-no-e’-ō). There are two parts: *meta* and *noēō*. The

¹⁸ 2 Corinthians 7:10 “For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.”

first part (*meta*) “means movement or change.”¹⁹ The second part (*noeō*) is an action of the mind which includes “thoughts and perceptions and dispositions and purposes.”²⁰ Therefore putting those words together into the English repent means to have a change of mind such that the thoughts, perceptions, and dispositions are totally different than what they were before. In other words, true repentance is a complete inward change. Repentance is not behavioral change. Repentance will lead to a change of behaviors. Repentance will bear good fruit. But it is essentially and fundamentally a radical soul shifting event. That’s what Jesus says must happen in order to avoid eternal punishment.

What does this repentance look like?

True repentance is not being sorry for sin *only* so one can avoid hell. To be sure Jesus threatens hell in this passage. But God will not accept a repentance that is motivated *solely* from the desire to escape damnation. Every natural heart is afraid of hell. If a person repents only because they are horrified of hell, but they don’t think that God in Christ is lovely and merciful and forgiving, and “a dear friend and a tender father”²¹ then their repentance is not for real. Repentance is not merely being convinced that sin is evil, and that it deserves punishment.

Repentance is being convinced that Jesus Christ is telling the truth about Himself. That He is bread of life, and that by coming to Him you will never hunger and thirst again (**John 6:35**). That He is good shepherd who lays down His life for the sheep (**John 10:11**). That He is the resurrection and the life, and

¹⁹ John Piper, *What Jesus Demands From The World*, (Wheaton, IL.: Crossway, 2006), pg. 40

²⁰ *ibid*

²¹ “Who can be so unreasonable as to think that God, [who] has been so affronted, will save a sinner that don’t, and won’t repent; [that] neither is sorry for it, or if he does repent, repents only because he is [going] to be damned for it? This is not being sorry of sin, but a being sorry that he is in danger of damnation...They repent of their affronting and dishonoring God, not because they think he is lovely, because he is a dear friend and a tender father: the thoughts of that don’t grieve them at all, but they are grieved to think that they are like to burn in fire and brimstone.” Jonathan Edwards, *True Repentance Required*, Source: <http://edwards.yale.edu/archive?path=aHR0cDovL2Vkd2FyZHMueWFsZS5lZHUvY2dpLWJpbi9uZXdwaGlsby9nZXRvYmpIY3QucGw/Yy45OjE3LndqZW8=> accessed October 6, 2017

that whoever believes in Him, though he die, yet shall he live (**John 11:25**). That's what true repentance involves, and inward change from running away from Jesus to embracing Him as your only comfort in life and death.

And this repentance not only includes a positive embracing of Christ, but a negative rejection of everything that you think you have to commend yourself to God. Remember who Jesus is speaking to here: *a religious crowd*. They thought that they were on Jesus' team. They weren't like those dirty Galileans. The people that Jesus warns the most in the gospels are "*good people*." Tim Keller has said that for many people, the main barrier between them and God "is not their sins, but their damnable good works."²² Repenting for sins is necessary. But the repentance required for eternal life also involves renouncing our righteousness. 'Jesus I have nothing to offer you but my sin. I am insufficient. But you are all-sufficient. I am empty. But you are full. I am all sin. But you are all forgiving. I am naked. But you are my covering. Save me, I am yours.' This is the only remedy of the human race.

Application

Our Doctrine: You have never met a mere mortal

If you're a believer, how do you apply a message like this? Well first consider deeply again that everybody that you know and love and work with are related to will very soon be in a fixed and irrevocable and eternal state. As Jonathan Edwards said, they will either be in "a bottomless gulf of misery or else rivers of pleasure forevermore."²³ Events like Las Vegas help wake us up to

²² Timothy Keller, *The Prodigal God: Recovering the Heart of the Christian Faith*, (New York, NY.: Penguin Group, 2008), pg. 77

²³ Jonathan Edwards, *True Repentance Required*, Source: <http://edwards.yale.edu/archive?path=aHR0cDovL2Vkd2FyZHMueWFsZS5lZHUvY2dpLWJpbj9uZXdwagIsby9nZXRvYmpIY3QucGw/Yy45OjE3LndqZW8=> accessed October 6, 2017

the reality that life can be swallowed up in any minute, and then eternity begins, and nothing can be changed at that moment. Stephen Praddock is very much alive right now. And so are all of his victims. I think the words of C.S. Lewis offer us some help.

“There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations - these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit - immortal horrors or everlasting splendors. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously - no flippancy, no superiority, no presumption.”²⁴

Dear congregation, do you feel that truth? Jesus certainly did. That is why He spoke with such blood earnestness. His warning to repent is not a harsh and unloving word. It is infinitely gracious. Jesus cares about souls. Because, you, me, your neighbor, your child, your grocer, your barber, your in-laws, will all die. And then we will all face the judgment. Imagine that day for a moment. Imagine the sounds you will hear. Jesus tells us what we will hear. Weeping. Wailing. Gnashing teeth. Oh the terror of that day, when many will hear the words of Jesus Christ “Depart from me I never knew you.” What could be more terrifying than those words? “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.”²⁵ Dear believer, this is why Jesus spoke the way He spoke. He lived with the truth that all human beings are immortal souls that will never die. They will endlessly exist either in a state of unimaginable horror or everlasting joy. Fix that truth in your mind.

That’s our doctrine: You have never met a mere mortal

²⁴ Source: <https://www.goodreads.com/quotes/42142-there-are-no-ordinary-people-you-have-never-talked-to> accessed October 7, 2017

²⁵ Matthew 25:41

Our Duty: Repent and believe Jesus Christ

Our duty seems clear from the passage. We are to repent. If you are an unbeliever, there is nothing more important that you could possibly do in your life than to turn away from your sin, and turn towards Jesus Christ. Unless you repent you will be everlastingly miserable because you will certainly not escape eternal ruin.

But how does this apply to the believer? When Luther wrote his 95 theses 500 years ago, perhaps you would be surprised to learn that the first thesis he penned was this:

1. When our Lord and Master Jesus Christ said, “Repent” (Mt 4:17), he willed the entire life of believers to be one of repentance.

Luther didn’t mean that we need to be saved over and over again. Nor did Luther believe that a true believer could lose their salvation. Think for a second about the implication of His words “Jesus...willed the entire life of believers to be one of repentance.” **Ask yourself what must be true about you, if Jesus desires your whole life to be a life of repentance?** That you will continue to be a sinner. In order for your whole life to be filled with repentance, you must still be an actual sinner. I’m not denying that you are a new creation in Christ and that the old has passed away and that all things have become new. I’m saying that you do and will continue to sin. Jesus wants you to repent of that. *Now of course* this involves sorrow—Paul was deeply grieved in Romans 7 over His sin “Wretch man that I am!” he says (**Romans 7:24**). *And of course* this involves actually turning away from sin—John said that “Whoever says “I know Him” but does not keep his commandments is a liar, and the truth is not in him” (**1 John 2:4**).

But I believe at the heart of repentance is to trust that Christ is enough. When we sin, we are saying “I need Christ + this thing (fill in the blank) to be satisfied.” That’s what sin is. Repentance says “Jesus you are enough.” Repentance is recognizing that Jesus already has forgiven you for every wicked

deed that you have ever done. Repentance is recognizing that no matter what you've done—Jesus Christ has already rescued you from the punishment of sin. No matter how many times you've failed and asked forgiveness for the same thing, that He has already fully received you into the beloved. Jesus said "I will never leave you nor forsake you." Jesus did not accept you the first time because you cleaned up your life, nor does He accept you on that basis now. You are still a sinner and He is still your Savior. There is no sin that could be made known in your life, that Jesus doesn't already know about. There is no sin that could be uncovered in your life that Jesus hasn't already covered with His grace. Repentance is recognizing that nothing you can do—even if you repent perfect—can ever merit the grace of Jesus Christ. So repent of all your self-salvation projects. Repent of any thought that you have to earn the love of Jesus Christ. And receive His love freely and fully. If the Son has set you free, you are free indeed.

That's our duty: Repent and believe Jesus Christ

Our Delight: Pilate had mingled the blood of Christ in sacrifice

Our passage displays a wonderful foreshadowing of the crucifixion. In **v.2**, the Jews told Jesus of the Galileans whose blood Pilate mingled with their sacrifice. In a short time, it would be Jesus of Galilee who stand before this very same Pilate, not mingled with the sacrifice, but He Himself would be the sacrifice.²⁶ Dear congregation, repentance is not enough for your salvation. It is what is required on your part. But your sins must actually be punished. "... Without the shedding of blood there is no forgiveness of sins" (**Hebrews 9:22**). That's what Jesus accomplished for you. He was punished for your sins. Someone had to be punished for them. Repentance alone will not satisfy God. Repentance isn't the gospel. What you do is not the gospel. What Jesus has done is the gospel. Oh behold what Christ has done. Jesus perfectly obeyed in

²⁶ Matthew Henry, Commentary on the Whole Bible, OSNOVA's Kindle Edition, location 231868

your stead so that you could be covered not in the filthy fig leaves of your own self-righteousness, but in the perfect righteousness of Christ. And Jesus was perfectly punished in your stead so that there is not one ounce of condemnation is left to be poured out on you.

All week long, people have talked about the horror of last Sunday night. I don't doubt it for a minute. I saw the videos. My heart grieved for those who suffered. But that atrocity paled in comparison to what Jesus suffered on the cross. All the murderous rampages in history are not worth compared to the horror that Jesus suffered for our sins. Jesus Christ is the answer to last Sunday night. He is the Lord of Las Vegas.